

**Zion's Herald.**  
PUBLISHED BY  
BOSTON WESLEYAN ASSOCIATION.  
36 Bromfield Street, Boston.  
A. S. WEED, Publisher.  
BRADFORD K. PRINCE, Editor.  
All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.  
After Jan. 1, 1880 price to all ministers \$1.50 per year.  
All other subscribers \$2.50 per year.  
Specimen Copies Free.



VOLUME LIX.

BOSTON, WEDNESDAY, APRIL 26, 1882.

NUMBER 17.

**HIDDEN FLOWERS.**

BY ANNIE ARMSTRONG.

Within the untried places of the earth,  
Warmed by its sun and nourished by its  
showers,  
Unseen by man they grow, the hidden flowers.

No herald comes to tell us of their birth;  
They spring up silently in mountain passes,  
In deepest woods, or under tallest grasses.

On some far tropic island brightly glowing,  
Where strange wild birds are flying overhead,  
Their rich, warm beauty lavishly is shed.

Within some yawning chasm softly growing,  
On barren desert by hot suns blown,  
The fairest flowers live and die unknown.

And yet they never question or complain,  
But gladly, and with eager hearts and tender,  
They give the trust service they can render.  
They do not feel that they were born in vain,  
Or dream existence might have been complete.

They live, and bloom, and grow each moment sweeter.

Content in knowing they fulfill their duty,  
They spend no weary hours of wild unrest,  
Content in giving to the world their best;

And glad that earth is richer for their beauty,  
And that their perfume sweeter makes the air,  
When God looks down and sees the world is fair.

Perhaps the winds that bend each flowering stem,  
Whisper a tender message for their hearing,  
The others lose — to mortal view appearing.

Perhaps the birds sing sweeter songs to them,  
And softer fall on them the gentle showers;  
Perhaps God loves them best — the hidden flowers.

**NEW YORK EAST CONFERENCE.**

BY REV. NATHAN HUBBELL.

The thirty-fourth annual session of the New York East Conference at Waterbury, Conn., terminated at midnight on Tuesday, April 11. The seat of the Conference is situated in a picturesque and romantic section of the Naugatuck valley, at the confluence of the Mad and the Naugatuck rivers. Like Jerusalem of old, it is beautiful for situation, and is surrounded by rugged mountains whose summits, draped in eternal blue, point to "Jerusalem the golden," the final appointment of faithful ministers.

The city of Waterbury comprises 23,000 inhabitants, and is remarkable for the thrift, intelligence and enterprise of the people, as well as for its extensive manufactures.

Among "a thousand and one" Yankee notions, it is engaged largely in the production of brass and German silver, pins, buttons, silver ware, hooks and eyes, buckles, lamps, watches and clocks, employing a capital of nearly \$5,000,000. Churches representing all the leading denominations are apparently flourishing — including the Methodist Episcopal, Baptist, Congregational, German Lutheran and Roman Catholic.

The city was incorporated in 1853. The place was settled in 1667, and bore the appellation of Mattatuck until 1866, when it received its present name. It has three national banks, one savings bank, and three newspapers.

The daily sessions of the Conference were held in the large M. E. Church, recently constructed, and well fitted with class-rooms, parlors, a kitchen and toilet rooms. The structure, including two chapels, is valued at \$73,500. The present pastor is Rev. C. B. Ford, who has been re-appointed for the third year, and is a faithful minister.

By special invitation, Bishop Simpson presided for the first time in ten years, the former occasion being at East Bridgeport, Conn., in 1872. In his closing remarks previous to the announcement of the appointments, the Bishop made a touching allusion to the probability that this was the last time that he would ever meet them in Conference session. Bishop Simpson is now in his 71st year, having been born at Cadiz, Ohio, June 21, 1811. Rev. D. A. Goodsell, D. D., was re-elected secretary for the tenth time in succession. He possesses rare and undisputed qualifications for this important post, including culture, experience, a good voice and an attractive presence. He named as his assistants, by permission of the Conference, Revs. W. H. Simonson, D. O. Ferris, A. B. Sanford and I. Simons, who are experienced men in their departments.

Notwithstanding several unpleasant items of business regarding the character or fitness of certain brethren,

ren for the work, which necessarily involved an animated and protracted discussion, the tone of the Conference was noticeably of a highly religious character. It began with devotional exercises and the administration of the Lord's Supper by Bishop Simpson, assisted by the presiding elders; it was manifest in the daily prayer-meetings, in the deeply-interesting services of the Sabbath, culminating in the memorial service for departed brethren held on the closing day of the session.

The case of Seneca Howland, accused of secularism so as to disqualify him for the traveling ministry, after being before the Conference in some form for several years, was finally disposed of. On motion of Rev. Dr. Buckley, after a lively discussion of nearly two days in duration, which brought many of the strong men of the Conference to their feet, he was located without his consent by a vote 130 to 41. Mr. Howland spoke and voted in his own behalf. The case was complicated with adverse opinions of § 183 of the Discipline concerning the merits of the law *per se* and the attitude of Howland himself, many believing that a stronger charge than "secularism" in his case was demanded. Another unpleasant case came up for adjudication: W. F. Smith was charged with indiscreet and immoral conduct, and his case was referred to a committee of fifteen for trial, of which Rev. J. B. Merwin was president. After a searching investigation the council reported to the Conference that the charges were not sustained by the evidence. The character of the brother passed, and subsequently he was granted a location at his own request.

Several brethren were detained at home throughout the week in consequence of illness, among whom were Revs. W. P. Corbit and H. S. Still of the effective ranks, and C. Stillman, D. DeVine, Albert Nash, W. C. Hoyt, L. D. Nickerson and others on the superannuated list. In some cases the Conference authorized the secretary to transmit to these affected brethren letters of a sympathetic and fraternal character.

The deaths of three brethren were announced — Revs. Geo. W. Woodruff, Rufus C. Putney and Samuel Dunn. Memorial papers were read at a special service. Rev. S. H. Smith read one on Bro. Putney, Dr. Goodsell submitted one relating to Samuel Dunn of England, and Dr. Curry presented one on the death of Dr. Woodruff. A season of prayer, interspersed with appropriate song, followed, and also appreciative remarks from several brethren. The absence of the familiar forms of Dr. Woodruff and Bro. Putney during the session was generally and pain-

No Conference session would be complete, perhaps, without the presence and importunities of the representatives of some of our educational interests, General Conference agents and others. The nursery lines which captivated our infantile imagination are a measure realized: —

"Hark! hark! the dogs do bark,  
The beggars are coming to town..."

Chaplain McCabe, the prince of church beggars, led the way, at the anniversary of the Conference Church Extension Society, on Sunday evening. After an effective and captivating speech, he extricated \$1,500 from the audience in the most approved and workman-like manner for the erection of new churches on the frontier; and then, with an amazing assurance, even for him, which ought to have rejuvenated the Egyptian obelisk at Central Park, New York, he coolly remarked, "And now let me take up the collection!" which was accordingly done. It is believed that the Chaplain mediates similar attacks on other Conferences, and brethren will fully understand what to expect. Obviously, either their pocket-books or their hearts must be left at home, if they would successfully resist his importunities.

Rev. Dr. F. P. Tower, representing the Willamette University, Oregon, secured, also, nearly \$800 for the endowment of that institution. Rev. Dr. Buckley represented the *Christian Advocate* at New York, and stated that its present circulation exceeded 50,000. President Beach, of the Wesleyan University, described the condition and outlook of that

venerable institution, which were of a highly gratifying character. Rev. Dr. A. S. Hunt gave a good account of the operations of the American Bible Society; and Rev. Dr. Steele, of the Wilbraham Academy, spoke of its encouraging prospects and the need of a larger endowment.

To the regret of many, three sessions were held on Tuesday, the closing day, involving a night session which was protracted until after midnight — Conference adjourning at 12:15 A. M., Wednesday morning. Much business during the evening was dispatched without adequate deliberation — "railroaded," in fact — and in some instances reports of committees were adopted without being read.

Several promising young men were received on trial, two of whom will be assigned to missionary labor in Mexico.

The Conference sermon, by Prof. Bowe, of Boston University, was a scholarly production abounding in sharp points against agnosticism and other forms of disbelief. Owing to the faulty acoustic properties of the building and the low tones of the Professor's voice, much of the discourse was inaudible to many persons in the congregation. It is understood that the sermon will soon appear in one of our church papers — the New York *Advocate* probably. The anniversary of the Freedmen's Aid Society brought out a good audience, with excellent speeches from Rev. Dr. Buckley and Rev. Dr. Hartzell.

The bank account of the sexton of the church was increased to the extent of \$100, the result of the customary collection at the close of the Conference.

After a fervent prayer by Dr. Peck, and a considerate address by the Bishop regarding the appointments, the difficulties which confronted the cabinet and the hard fields of labor that must necessarily fall to many brethren who deserved better places, the appointments were announced. A few special cases of hardship were soon discovered — inevitable from the fact that there are more good preachers than good places.

The sermon of Bishop Simpson on the Sabbath crowded the large church beyond its capacity, and crowds were turned away as it became necessary to lock the doors. His spirit, bearing and ruling as a presiding officer gave also general satisfaction. The missionary sermon of Rev. G. P. Mains, on Sunday afternoon, elicited many high encomiums, though we were personally unable to be present.

Cornell Memorial Church, on 76th Street, New York, was selected as the seat of the thirty-fifth Conference, in April, 1883. The pastor, Rev. W. W. Bowdish, has entertained the Conference three times before at other points, which is an ample guarantee of success, especially as the new church at that place will be built during the current year.

**EVANGELIZATION IN PARIS.**

BY REV. W. F. MALLALIEU, D. D.

To those who have watched the progress of events in France since the close of the French and German war of ten years ago, it must be obvious that a blessed work of God has been going forward not only in Paris, but also in various other parts of France.

That beautiful country, which for a hundred years has been the prey of infidelity, superstition and bloody revolutions, begins to feel the pulsations of a new life; and it seems as though the prayers of the uncounted thousands of martyrs who with their life's blood have enriched the soil of France, were about to be heard.

But perhaps no better idea of one department of this religious awakening can be given than by presenting a translation of an article in a recent issue of *L'Evangeliste*, published at Paris. The article is entitled, "The Work of Miss De Broen at Belleville, Paris," and is in the form of a letter to the editor from a French Wesleyan preacher — a M. Audibert — stationed at Nancy. He says: —

"One of the most agreeable souvenirs which I have brought from Paris on the occasion of our last Conference, is certainly that of some happy hours which I passed at Belleville in visiting the exceedingly interesting work accomplished

in this populous section by Miss De Broen. It is right that our Protestant French public should know concerning the works of evangelization that our brothers beyond the Channel are doing.

France, and upon which manifestly rests the benediction of God. I am also persuaded that, after having read these details, some will desire to bear to our sister not only the help of their prayers, which she asks, but also a little of that effective sympathy which we demand for the work which she follows with so much love.

"It is said with reason that everything which is truly great in the world has had small beginnings. This is what the Saviour said of the kingdom of heaven when He compared it to a grain of mustard seed, which at length became a great tree. This parable is fully realized. In this way the work at Belleville commenced, and in a manner altogether providential.

"It was in 1871, the day after our disasters. The Commune had been crushed by our national army. The last combatants had been attacked in the cemetery of Pere la Chaise, and several hundred unknown dead had been hastily thrown into a common grave. The next day a great number of women — the wives, mothers, or daughters of those who had fallen in the conflict — had gathered in this sad place to lament their dead; and, besides the terrible grief which filled their hearts, there was a feeling of vengeance which found expression in bitter and violent words.

"There was at this time in Paris a young Englishwoman who had come to France with the desire of bearing some relief to the victims of the Franco-Prussian war. The very day of the scene which I have described she visited Pere la Chaise in company with some friends. She heard the blasphemy against God and the cries of cursing against men which came from this distressed company. The heart of this young stranger was deeply moved, and at the moment she formed the purpose of relieving this great distress. She was then far from foreseeing the proportions which the work would take which was then springing up in her mind; but God inspired her; she had an ardent desire to follow her Master in the way of duty. Under the blessing of God, the grain of mustard-seed has become a tree which shelters many souls under its boughs.

"This valiant Christian commenced by visiting the families of which she had been able to procure the address, in order to take to them means of relief as well as words of consolation and encouragement. And during the winter which followed, with an unconquerable courage, without allowing herself to be repelled by any difficulty, through snow, and cold, and rain, by night and day, she continued her visits from house to house, lifting the thoughts of all to God, the Ever-Merciful and Compassionate. God blessed the work of her hands, and in some degree she manifested towards all her pupils!

"Thus we see the present condition of the work; but we may say that the generous heart of Miss De Broen enlarges in proportion as God makes known to her the needs which must be met. She now wishes — and with good reason — to have a hospital where may be received the sick who are too far distant or too ill to come to the consultations. It is unquestionably a great undertaking, but a pressing necessity. What will become of the sick who have received good impressions at the dispensary, but who must afterwards go to the hospital? We know, alas! that these impressions produced by the Gospel are counterbalanced by the priestly influence which prevails all along the eastern coast of this delightful island, and have learned a great deal from reliable sources of information of the other portions which I have not visited. We realize very clearly the words which express the feelings of her who is in heart their adopted mother: 'These children are now my joy and my crown.' May God recompense her with abundant blessings for all these sacrifices she has made, and thus reward her for the tender solicitude she manifests towards all her pupils!

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"Furthermore, by a combination of providential circumstances, Miss De Broen has been led to found what is called the 'Children's Home.' There she has collected some young girls, either orphans or abandoned, exposed to every kind of bad example and pernicious influence. There are now eighteen of them, and they form a very interesting family. We were profoundly rejoiced in seeing these young girls, properly clothed, listening seriously to the Word of God, and joyfully singing religious hymns; and we thought, from what have been saved! During the past year God has blessed the efforts of our friends in touching the hearts of several of these dear children, who seem to be devotedly pious. We do not doubt that in the Christian atmosphere which they breathe, they will become faithful servants of the Lord and useful members of society. We realize very clearly the words which express the feelings of her who is in heart their adopted mother: 'These children are now my joy and my crown.'

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All we need to make this land truly great and prosperous, is an intelligent and thrifty population. America has already made her mark for good on town and country. At every turn we take we meet proofs of this. American locomotives, steam engines, tram and railroad cars, reaping and threshing machines, implements and tools, all proclaim their genius and power, and find a fair field and a good market. The population is yet far too small, but will steadily increase under our present president and his greatly-improved administration.

The early settlers deserve great credit and praise for the careful, liberal and wise provision they made for the educational and moral needs of the colony, which already bears much fruit in the advanced culture of the rising generation. Education is free and unsectarian. There is no State church established or endowed; yet the Presbyterians and Protestant Episcopalians have some large private revenues from lands given them in the earlier times by their adherents and friends. The Methodists have a few such allotments. Had they as wisely used their first opportunities as some of their co-religionists, they, too, might have counted their thousands of broad acres in the several provinces. Still they are rapidly pushing ahead, as the reports of our last Conference clearly show.

This Conference met recently in Christchurch, which is already a flourishing city built on the great and flourishing plains of Canterbury, and has before it a glorious future. The colony of which it is the centre was originally intended to be a Protestant Episcopal settlement; but like Otago, which was originally Scotch and Presbyterian and intended to be kept so, it has yielded to the inevitable course of events, and is now very largely mixed with and influenced by other churches and denominations. So in Christchurch Methodism took deep and permanent hold, and is now numerically and socially quite equal to, if not the superior of, any other church in the city. The principal Methodist church is a fine stone building, seating at least 1,100, and is always full, frequently crowded, while there are five or six more respectable churches and congregations in the city and suburbs, one of which was dedicated at our recent Conference.

## THE OLD TESTAMENT IN THE JEWISH CHURCH.\*

BY REV. C. W. GALLAGHER.

Prof. William Robertson Smith is a representative of a numerous class of biblical critics, who to a greater or less extent are dissatisfied with the views hitherto entertained of the origin, the authorship and the age of the Old Testament Scriptures. He is not, however, like the last of all the prophets or as being the forerunner of an entirely new dispensation. For the most part he pursues his way in the path trodden by such men as Astruc, Hupfeld, Graff, De Wette, Colenso, Davidson, Bleek, Kuennen, and many others who might be mentioned. In some particulars he differs from all of them; but in the main he is in close and hearty sympathy with them. He may be regarded as occupying on the whole the most radical position taken as yet by those who claim a fellowship in the Christian Church.

Very much may be said in praise of these twelve lectures in which Prof. Smith has given to the reading public his honest convictions. The style of composition is clear, forcible and simple. The spirit of the author is devout and candid. His professed purpose is entirely in the interest of Old Testament apologetics and practical theology. There is an absence of that bitter zeal for his theory which so often mars the writings of the opponents of an old order of belief and practice. On every page we find evidences of careful, painstaking study; and if he sometimes seems to attribute to particular passages a force which they do not exhibit upon their face, it is possible that a more elaborate statement on his part might give a more apparent justification to his use of them. The book as a whole is well worth study; and a careful comparison of its positions with the record of the Old Testament Scriptures will enlarge very much the knowledge of their contents and value.

The interest of the lectures is confined for the most part to the last five. These contain the direct discussion of the Pentateuch in its relation to the remaining books of the Old Testament and the date of its authorship. The first seven lectures, however, are not devoid of suggestions and facts of value to every biblical student. The history of biblical exegesis, of the Hebrew text in its preservation and final form, of the versions (especially the Septuagint), of the formation of the canon, is elaborate and interesting. There is much, to be sure, that would appear novel and dangerous to any one who is not familiar with the results of a critical study of the Scriptures, and has not admitted the possibility of defect or change into his theory of the composition and transmission of the facts of Old Testament history; but even for such an one there might be found some advantage in a careful study of the first seven lectures. The main question, however, is quite elaborately discussed in the last five lectures.

A brief and general outline of Prof. Smith's position in relation to the Pentateuch may be given at this point. According to his views, Moses wrote only the Ten Commandments. All the rest of it was written at subsequent and different periods. The historical parts of it were preserved in fragments and traditions which were collected and reformed at various times until they received their present shape in the time of Ezra. He holds, also, to three different legislative codes, to be found in the Pentateuch, quite distinct from the Ten Commandments. The first one was simple in its character, and especially adapted to the wants of an agricultural people, having its home in Canaan and the time of its origin, probably, near the settlement of Canaan. This collection of laws may be found in Exodus chapters 21-23. The second, or Deuteronomic, code is contained in Deuteronomy, chapters 12 to 26 inclusive, and has its origin about the time of Manasseh; but it first came to the light in the reign of Josiah, in the last quarter of the seventh century before Christ. The third, or Levitical, code, to which belong the Levitical laws in general, was a gradual development of priestly forms, which received a very positive addition from Ezekiel and their completion from Ezra. The whole theory is in harmony with the general principles of evolution in history, and in many respects is very pleasing and natural.

Of course every one, as he reads, asks himself how such a complete metamorphosis of the Pentateuch can possibly be explained or justified. He is not left long in doubt; for the author states boldly and frankly the process by which he has arrived at his conclusions. He himself says: —

"The discrepancy between the traditional view of the Pentateuch [the view generally taken of its Mosaic origin] and the plain statements of the historical books and the prophets, is so marked and fundamental that it can be made clear to every reader of Scripture. For if the received view, which assigns the whole Pentateuch to Moses, is inconsistent with the concordant testimony of the earlier and later prophets, we are brought into this dilemma: Either the Old Testament is not the record of a self-consistent scheme of revelation, of one and continuous work of the revealing and redeeming God, or else the current view of the origin of the Pentateuch must be given up."

Here is the issue: Is the existence of the Pentateuch at the beginning of the settlement of Canaan inconsistent with the subsequent records of the historical and prophetic books? and can these books be relied upon to explain the origin and to fix the date of the composition of the several parts? Prof. Smith says "Yes" to both of these questions.

He has been careful, or, as perhaps he would put it, candid, in his selection of the historical records upon which he must rely to support his position. Accordingly, he rules out the book of Joshua,

as because it is fundamentally united to the Pentateuch and presents many of the difficulties which affect it. He rejects the Chronicles because they were written long after the reformation of Ezra, and cannot be regarded as primary sources of history. However much we may regret the necessity of surrendering these books, which affect quite seriously the theory proposed, there is no help for it. To prove our proof, as it would be necessary to do if we determined to use them, would be a task of little profit. There are the best of reasons for holding that Joshua and the Chronicles are as reliable history as Judges, or Samuel, or Kings; but the only course permitted to us is to accept as history what Prof. Smith accepts, and try him on his own ground.

In the development of his theory, Prof. Smith claims for the Israelites a syncretism, as he calls it, in religion; that is, the union of the primitive teachings of the religion of Jehovah and the adverse principles and practices of the nations among which they settled. He says: —

"They were unable sharply to distinguish between the local worship of Jehovah and the worship of the Canaanite Baalim. The god of the local sanctuary was adored as Jehovah, but a local Jehovah was practically a local Baal . . . The people, whose worship of Jehovah was hardly to be distinguished from a gross polytheism, could not be adverse to other gods side by side with the national deity."

This intermixing became the basis of the historical religion of Israel, the record of which has been preserved in the historical books. It is clear enough that the Hebrews adopted many of the idolatrous customs of the surrounding nations, and manifested a very ready disposition to follow Baal. The question is whether this might not have been the case on the supposition of the previous existence of the Pentateuch, substantially as we now have it. The usual mode of explaining the facts is to refer them to the rebellious and undisciplined dispositions of the Israelites, the unsettled condition of the nation, and the corrupting power of heathenism.

The religion that prevailed would thus be regarded as a degeneration rather than a syncretism. It must be acknowledged that the theory of a degeneracy of belief has some force, especially in view of numerous passages which may be easily cited. For instance, we are repeatedly told in Judges (4: 1; 6: 1) that the people did evil in the sight of the Lord; and when we inquire what that evil was, the context reveals the fact that it consisted in following the worship and corrupt ways of the gods of the land. This is most emphatically stated in chapter 2: 11-13; 16-20. It will be evident from reading these passages that there was a strong disposition on the part of the Israelites to corrupt themselves with idolatrous worship, and that there was a most decided antagonism between their own religion and that of Canaan. The language certainly implies something more distinctly marked that the few simple and primitive precepts and beliefs of an agricultural people. There is room at least for the existence of a definite and developed system and principles of worship. The syncretism was severely rebuked and strongly opposed.

In the comment of the historian upon the private sanctuary, the ephod and teraphim of Micah (17: 6), the excuse is made that "in those days there was no king in Israel, but every man did that which was right in his own eyes." The inference is clear that if there had been a king in those days, such instances of utter disregard for an existing standard would not have been allowed.

There was certainly a degeneracy from the standpoint of an exacting religious system which Israel had previously received. Prof. Smith admits the possibility of this when he says: —

"No doubt many of the corrupt features may be explained by the influence of the Canaanites; and, from the absolute standard of spiritual religion as applied by the prophets, it may even be said that Israel had forsaken Jehovah for the Baalim."

He is prevented, however, from allowing its entire force to such a view as this from the fact that the "true believers of ancient Israel, prophets like Samuel, righteous men like David," framed their lives on the basis of this mixed worship, as though no Pentateuch existed, and with such persistency as would indicate that they knew nothing whatever about the legislation of the wilderness. The absence of any minute account of Levitical observances such as were particularly enjoined by the Mosaic law; the fact that there were altars many and sacred places many in utter disregard of their special prohibition in Deut. 12: 8; and the additional fact that the accepted and typical Israelites favored this anomalous service, are presented as unimpeachable witness against the origin of the Pentateuch in its present form, previous to the settlement of Canaan.

On the admission that there could be no valid worship, according to the Pentateuch, unless it was offered in the place where the Lord chose to put His name (Deut. 12), the instances of irregular worship under the sanction of devout men must be explained. The fact must be accounted to a certain extent at least. Gideon and Manoah are illustrations from Judges; Samuel, Saul, David, Solomon and Elijah from the books of Samuel. Worship was offered by the prophets and devout men of Israel who ought to have known the law, had it existed. It is to be remembered, in the first place, that until the time of David, and especially during the period of the judges, Israel was in an extremely unsettled condition. Wars and disorders prevailed to such an extent as almost to imperil the existence of the nation. We might, under such circumstances, look for an exceptional worship at the natural outcome of such a state of

things. In the second place, according to Prof. Smith, the devout men and prophets controlled these extraordinary services. This was precisely what might have been expected. Is there nothing suggestive in the fact? Men like Samuel, upon whom the Spirit of the Lord rested, ought to have been selected for these emergencies. It is conceivable, also, that, with the Mosaic law in their possession, under conditions that scattered and disheartened the people, such special worship might have been ordered by Jehovah. In fact, the very object to be gained by a central sanctuary and national ritual might, in the midst of prevailing disorder, have been secured only through these special provisions. Such exceptions, also, are not so unreasonable, as contrary to the Scriptural representation of God, as to imply, as Prof. Smith affirms, that Jehovah's legislation in such a case must have been an absolute failure. It would seem, on the contrary, as though the existence of prophets and judges upon whom the Spirit of the Lord rested, was an anticipation of some such exceptions. There might have existed, also, a central sanctuary and correct ritual, as will be seen in the discussion of the ark and Shiloh. Therefore, with the nations about them yet unconquered, with the difficulties and dangers which a resort to the central sanctuary involved, with the necessarily limited opportunities which the Israelites must have had of becoming acquainted with the written law, it is easy to suppose that the law might have existed, to a large extent, practically inoperative, and that an exceptional worship might have been allowed to prevent universal defection and disaster.

[To be continued.]

## NEW ENGLAND CONFERENCE.

EIGHTY-THIRD ANNUAL SESSION.

[Reported by REV. A. H. HERRICK.]

[Continued.]

FRIDAY.

In the afternoon the anniversary of the New England Methodist Historical Society was held at 2:30 o'clock, R. W. Allen presiding. J. N. Short offered prayer. W. E. Knox read a history of the M. E. Church in Northampton. George Whitefield preached in Jonathan Edwards' pulpit in 1740. There was no further Methodist preaching here until 1824, when members of the N. Y. Conference preached occasionally; and there was no society at the Center until 1840. The present building was dedicated in 1851, and Gilbert Haven was the first preacher afterward. Great opposition was encountered from the churches of the town, which, however, has happily given way to fraternity. D. Sherman next addressed the meeting. Many things of great importance are never published abroad; and it is desirable that many of these items should be preserved. It is so in regard to Methodism. To secure needed investigations, organized effort is required; and should he, if we have any history worth preserving. Now we need this Historical Society to preserve many facts pertaining to our history in New England.

R. W. Allen followed, speaking of the good work already accomplished. We have secured many valuable and rare documents, also many ordination parchments and various interesting relics. We ought to have a library in which any needed information relative to Methodism could be found.

At 4 P.M., the anniversary of the Conference Temperance Society was held. Rev. C. N. Smith presided, and Rev. Fred Woods offered prayer. Rev. O. A. Brown delivered a very earnest and convincing speech, after Dr. Twombly was introduced, who in a graphic manner presented the plan of organization which has worked well in Fitchburg.

The doxology was sung, and the meeting closed at 5 P.M.

The anniversary of the Woman's Home Missionary Society was held in the First Congregational church, at 7:30 P.M., Dr. Mallalieu presiding. The devotional exercises were conducted by Rev. T. B. Snowden.

Mrs. Grater, of Worcester, secretary of the Conference auxiliary, presented an interesting report. Five auxiliaries have been organized in the Conference, all within a few weeks.

V. A. Cooper spoke on the subject, expressing surprise that this work was not sooner initiated. Protestant Christianity is to fight its great battle in the United States; and to ensure its success, we must make the family its nursery. This society furnishes a good field of labor for our 800,000 women not connected with the W. F. M. S.

The anniversary of the Freedmen's Aid Society was held immediately after the preceding. H. W. Bolton, D. D., spoke eloquently of the work of this society as connected with the welfare of the Republic.

Dr. J. C. Hartsell vividly described the wretched apathy of homes in the South. The colored population are making advances; in consideration of their former condition, it is wonderful that they stand where they do. They are advancing in morals and in education, yet the mass of them are in ignorance. Nearly one-fourth of our membership is in the former slave territory. If we do our duty, the colored people will not go over to Romanism. Where our colored preachers are intelligent, they exert a wonderful influence.

At the close of this address, an additional subscription of over \$300 was taken.

SATURDAY.

The session opened at 8:30 A.M. with a prayer-meeting led by H. J. Fox, D. D. This was a season of spiritual refreshing to those present.

At 9 o'clock the business session opened. Dr. J. H. Twombly presented this resolution:

*Resolved*, That we respectfully request the board of bishops to secure that our agents shall go to the countries for foreign service, and those for foreign conferences and missions by the countries they represent.

This was adopted.

The presiding elders were appointed a committee to nominate the triers of appeals.

Rev. Dr. Hunt, secretary of the American Bible Society, and Dr. Reid, corresponding secretary of the Missionary Society, were introduced.

Dr. Reid briefly addressed the Conference in reference to the message sent by the President to Congress favoring an appropriation for the Christianization of Alaska.

The 5th Question having been called for: Who are admitted into full connection?

The following brethren were called forward: J. W. Bassford, L. D. Bragg, Alfred Woods, F. T. Pomeroy, G. H. Perkins, and E. Higgins. They answered the disciplinary questions and were addressed by the Bishop, after

which they reported their missionary col-

lections, and passed in examination of character. Their examinations in studies were reported favorably, and they were admitted into full connection; E. Higgins, not being a deacon, was elected to deacon's orders.

The 13th Question was resumed: "Who are the supernumerary preachers?" The special committee to which the cases of Rev. J. W. Lee and Rev. J. W. Cole were referred, reported as follows:

"The Committee to whom the cases of Rev. John W. Lee and of Rev. James W. Cole were referred, having attended to the duty assigned them, make the following report: — Whereas, Rev. John W. Lee, has been serving in the ministry both civil and secular (See, ¶ 183) as to be no longer useful as a traveling preacher, therefore,

*Resolved*, That he be requested to ask a location.

C. A. MERRILL, Chairman.

The report as to both cases was adopted. Both were continued supernumerary.

The relation of Wm. Merrill was changed to supernumerary.

The Bishop, by request of the Conference, transferred J. H. Owens from the Georgia Conference, and his relation was fixed as supernumerary.

F. Further read the report of the Church Aid Society, which was adopted.

A. Sanderson presented the report of the Church Aid committee, with resolutions, which were adopted.

L. B. Bates brought forward the report of the committee on the Observance of the Sabbath. Resolutions were adopted affirming our unshaken belief in the necessity for and the sanctity of the Lord's Day.

The secretary instructed to send a copy of these resolutions to the governor of this commonwealth, to the mayor of each city within the bounds of the Conference, and to the superintendents of all the leading railroads and steam-boat corporations of the State.

Wm. Butler, D. D., presented the report of the committee on Freedmen's Aid. The report was adopted.

J. H. Twombly read the report of the committee on Zion's Herald, expressing high appreciation of the general conduct and mechanical execution of the paper, which report was adopted.

J. W. Hamilton presented the report of the committee on the proposed Ecumenical Conference, recommending the approval of such a conference to be held in the New England Conference, and the appointment of Rev. George Prentice as ministerial delegate, and Bro. J. W. Hinckley as lay delegate to meet with the provisional committee for the purpose of effecting the necessary preliminary arrangements for the holding of the Conference.

W. F. Mallalieu presented a report from the committee appointed at our last session to confer with a similar committee from the New England Southern Conference with reference to Conference boundaries, to the effect that a readjustment of boundaries is desirable, and that the only way of effecting such readjustment is by the obliteration of the boundary line between the two Conferences, and the reunion of the two in the name of New England Conference."

After remarks by W. F. Mallalieu, C. N. Smith, D. D., Dorchester, it was moved that the report be received and placed on file, and the committee discontinued.

A. F. Jones presented the report of the Committee on Missions, which was, on motion, adopted.

J. H. Twombly reported for the special committee on the Boston Depository of the Book Concern.

C. N. Smith, in exceedingly lucid remarks, cleared up the obscurity which has gathered about the alleged losses of the Boston Depository.

Bro. Magee was invited to address the Conference, and did so.

Pending action on the report, the Conference adjourned at 9:45.

In the evening the anniversary of the Missionary Society was held in the Town Hall. Bishop Merrill presided, and spoke briefly, but in a clear and impressive manner.

Dr. J. M. Reid, one of the missionary secretaries, delivered an earnest address, which must have carried to every hearer interested in the profoundly important subject under consideration the assurance that the secretary's heart is thoroughly enlisted in his work. He did not give the statistics of the work, but presented its demands upon us.

The audience was hushed to almost breathless quiet as he described the terrible struggle of one sister as she left her children here and sailed for China.

MONDAY.

The session opened at 8:30, with an excellent prayer-meeting led by Rev. C. L. Eastman.

At 9 o'clock the Bishop called the business session to order.

Wm. Gordon presented the report on the Bible Cause, which was adopted.

Several names were presented to be constituted members of the American Bible Society, and were so constituted.

G. Beekman presented the report on Benevolent Operations, setting forth the need for increased contributions, and the report was adopted.

On motion of Dr. D. Dorchester, it was ordered that a copy of this report be furnished to ZION'S HERALD for publication.

The report of the committee on Domestic Missions was read by W. T. Perrin, and, on motion, was adopted.

J. H. Twombly read the report of the committee on the third year reported of the conference on the anniversary of the death of Alfred Woods.

Resumed the 3d Question: "Who remain on trial?" Abner M. Osgood was discontinued in his own right.

L. White, chairman of committee on the fourth year, reported that the following brethren had passed satisfactory examinations: J. W. Basford, John Galbraith, T. C. Watkins, P. C. Sloper.

On motion the report of these examinations was placed on record.

C

## The Sunday School.

SECOND QUARTER, LESSON VI.

SUNDAY, MAY 7. MARK 7: 24-37.

BY REV. W. O. HOLWAY, U. S. N.

## SUFFERERS BROUGHT TO CHRIST.

## I. Preliminary.

1. GOLDEN TEXT: "The Lord is good to all, and His tender mercies are over all His works" (Psa. 145: 9).

2. DATE: A. D. 29.

3. PLACES: The region of Tyre and Sidon, near the Mediterranean, and Decapolis, the district southeast of the Sea of Galilee.

4. PARALLEL NARRATIVE: Matt. 15: 21-31.

## II. Introductory.

The desire to escape for a season as well from the incessant demands upon His compassion as from the malice of the Pharisees, led to our Lord's abrupt departure with His disciples from the shores of the Galilean Sea to the confines of heathendom. He went to the region of Tyre and Sidon, and sought seclusion in a house, hoping to avoid notice. But it was immediately made evident that He "could not be hid." His fame had preceded Him, and a woman of the district, who had a daughter "grievously vexed with a devil," found Him out. She had no ground, either in her religion or race, on which to base her plea, for she was a Gentile, and a descendant of "the accursed stock once doomed to total extinction;" but no one could heal her afflicted daughter but Jesus, and He was at hand, and she had faith that He would not deny the pleadings of a mother's heart. So she invaded His privacy, and with gestures and words of passionate entreaty, begged His mercifully to interpose and heal her child.

The last of published in this country, is THE KING; An Exposition on the Mount. It is composed of 644 pages, New Testament sermon, preached by the three-fold form of Dr. J. Oswald Dykes, and the King, "The Kingdom," "The Kingdom," "The Kingdom." The writing style, the same rich thought, and the same spiritual application, his previously-published this more extended and will afford a fund and an intellectual income to preacher, and equally so full.

5. MODERN PRACTICING: J. P. Mashay, New York & Co., 12mo, 160 pp., condensed form we have of what might be easily a large volume upon what might readily form topics upon preaching—effects and elements of object to be considered under the historical causes of the rise of the social and religious causes; and distinctive the last heads—concludes—a number of suggestions to secure the higher pulpit; some of them wise and some otherwise. Contains few very striking considerations, the most intelligently may be read with profit by the ministry, and those in the work.

6. NEAT UNIFORM EDITION OF THE late Dr. Holland, the mes of which we have in our columns, the T. B. H. & C. A. T. A. Tale and Colonial Life. It is a well-reproduced Puritan classic, phases, as well its domestic relations, same series, that is removed of later American work, when first issued, favor—ARTHUR BONNIE, a well-told, wholesome, of a very real form of social life. For sale is & Shepard.

7. PRACTICE TO PUBLISH AN EXCELLENT OR INTELLIGENT housekeeper in Chinese, on Cooking, by Ellen H. Rich, an instructor at the culinary school, gives the results in the science of home cooking and cleaning experiment, on the blind receipts, but a sensible and practical science. Every head of a family, or, should master its few and illustrated pages.

## III. Expository and Practical.

8. VERSE 24. From thence He arose—from Capernaum, and its vicinity, where His late collisions with the Pharisees and their consequent plots against His life, made it prudent for Him to tarry no longer. It was also important that He should get away from Herod's vicinity, and seek for Himself and His people a quiet place, not without influence within the popular public life. His "With which we have heretofore with the terrible optimism incidentally considers the perils of the young shop-cities. It is a tale of Portions of it are pain-

Sunshine finally glides in clouds, and leaves the tender and grateful em-

Verses 25, 26. For a certain woman—in R. V., "but straightway a woman." This shows how quickly His purpose of being "hid" was frustrated. Whose young daughter—R. V., "whose little daughter;" the diminutive of affection—"dear little daughter." An unclean spirit—possessed by an impure demon. Heard of Him—learned that the great Healer whose fame had spread through all Syria (Matt. 4: 24) had come to her own district. Came and fell at His feet. Says Schaff: "She entered the house and afterwards followed Him in the way. In her own district she worshipped Him" (Matt. 15: 25). Some, however, suppose that the first-century (Matt. 15: 22) took place outside the house, and the final entry within it." A Greek—that is, a Gentile, or heathen, in her religion, A Syrophenician by nation—in R. V., "by race;" meaning that she was a descendant of the Phenicians who dwelt in Syria. The Phenicians were Canaanites by extraction; hence she is called in Matthew "woman of Canaan." Besought Him—as only a mother in such circumstances could beseech. In Matthew's fuller account, her prayer is given: "Have mercy on me, O Lord, Thou Son of David! my daughter is grievously vexed with a devil."

9. She was a Greek or Gentile—that is, in language and religious education—and a Syrian. Known as Libyo-Phoenicians, and in Syria known as Syro-Phoenicians. There were Phenicians in Africa, known as Libyo-Phoenicians, and in Syria known as Libyo-Phoenicians. She belonged to the latter, was probably one of a mixed race, the blend of Syrians and Phenicians, whose clars mingled, and therefore do not appear as separate, the term Canaan was the older title of the country, and the inhabitants were successively termed Canaanites and Phenicians, according to the time of their conquest. Everything, save was against her; yet she was not hindered by that very thing from coming and craving the boon that her soul longed after (L. Abbott).

10. Verse 27. But Jesus—in R. V., "and He said unto her."—According to Matthew (15: 23-25), at first "He answered her not a word." But she renewed her importunities, and the disciples, annoyed, and fearing of drawing public attention, begged Him to dismiss her. Then He spoke in words that sound strangely frigid from Jesus' lips, but which only vailed His tenderness while they stirred the woman to more urgent prayer: "I am not sent unto the lost sheep of the house of Israel." She refused refusal, however, and still prayed, "Lord, help me!" At this point Mark's narrative coincides with Matthew's. Let the children first be filled—the Jews first, and then the Gentiles: there was bread for the latter, but not now. Was our Lord speaking now for the disciples' benefit, reading them a lesson, in this temporary refusal of a prayer which He all the time was determined to grant? Not need—not fitting. Cast it to the dogs—"little dogs." In the packs of hungry, savage dogs that prowled through the streets, there were doubtless some young dogs that were favorites with the children, and were most or less domesticated and treated to fragments of food. The implication that the "children" were the Jews, and the Gentiles all along intended to grant, was answered. Her faith was commended, and she was dismissed with the assurance, which was veridical as soon as she reached her home, that "the devil was gone out" of her daughter.

11. Leaving the region of Tyre, and making a circuit northward through Sidon and then eastward, our Lord approached the Sea of Galilee by way of Decapolis. In this latter region many cases of affliction were brought to Him, among them a deaf man, who had also some vocal defect or impediment. For reasons of His own our Lord did not immediately and publicly heal the man. He took him aside privately, "put His fingers into His ears, and spat, and touched His tongue." And then, having by these visible signs prepared the man to expect relief, He glanced upward, and with a compassionate sigh, uttered the word *Ephphatha*—"Be opened." At once his speech was restored, so that "he spake plain," and his ears were opened. The injunction to keep quiet about the miracle was quickly forgotten by the enthusiastic people. "The more He charged them, so much the more a great deal they published it." And their astonishment at His power found vent in the comment: "He hath done all things well; He maketh even the deaf to hear and the dumb to speak."

12. III. Expository and Practical.

13. Verse 24. From thence He arose—from Capernaum, and its vicinity, where His late collisions with the Pharisees and their consequent plots against His life, made it prudent for Him to tarry no longer. It was also important that He should get away from Herod's vicinity, and seek for Himself and His people a quiet place, not without influence within the popular public life. His "With which we have heretofore with the terrible optimism incidentally considers the perils of the young shop-cities. It is a tale of Portions of it are pain-

Sunshine finally glides in clouds, and leaves the tender and grateful em-

Verses 28, 29. They bring unto Him one. In Matthew's account we learn that great multitudes resorted to Him on this occasion, carrying their sick with them. Of these Mark selects a single case. Deaf, and had an impediment in his speech.—The word rendered "deaf" is repeatedly translated "dumb" in the New Testament; it doubtless here means "deaf." The trouble with the vocal organs was such that he could "hardly speak"; possibly "a dumb stammerer" (Abbott). *See* Schaff: "She entered the house and afterwards followed Him in the way. In her own district she worshipped Him" (Matt. 15: 25).

14. Some, however, suppose that the first-century (Matt. 15: 22) took place outside the house, and the final entry within it." A Greek—that is, a Gentile, or heathen, in her religion, A Syrophenician by nation—in R. V., "by race;" meaning that she was a descendant of the Phenicians who dwelt in Syria. The Phenicians were Canaanites by extraction; hence she is called in Matthew "woman of Canaan." Besought Him—as only a mother in such circumstances could beseech. In Matthew's fuller account, her prayer is given: "Have mercy on me, O Lord, Thou Son of David! my daughter is grievously vexed with a devil."

15. Verse 30. Took him aside.—So, later on, when He healed the blind man at Bethsaida, He "led him out of the town" (Mark 8: 23). A desire, at this period, to avoid stimulating the carnal hopes of the people by displays of His power, or something peculiar in the character of the man himself, may have led to this process of *apostasy*. Put His fingers into His ears . . . . touched his tongue—not that this case was especially difficult, or that these defective organs needed to be especially touched; the man could not hear, but could see and feel; and these acts of our Lord were *speaks* to him, awakening his trust. Our Lord was not confined to any method of healing; He varied His methods to suit the various cases brought before Him.

16. The Lord does now oftentimes lead a soul into the depths of a sick chamber, or the loneliness of a study, far away from earthly companions and friends, when He would speak with it and heal it (Treach). Thus graduating the process, our Lord, I think, drew back, encouraged, entered into strength, drew off of His robe, and laid it on the man with His holy presence of love. He gave the faith time to grow. He cared more for His faith than His sight. He let him, as it were, know what He believed. There is here a peculiar resemblance to the ordinary model God takes in His creation.

17. Yours truly, THOMAS J. METHVIN, Hatcher's Station, Ga.

18. Horsford's Acid Phosphate

is a scientific preparation of the phosphates, so as to derive their greatest medicinal effects with the least disturbance to the whole system. In fact this preparation is so well balanced in its action upon the alimentary canal, the liver, the kidneys, the stomach, the bowels and the circulation of the blood, that it brings about a healthy action of the entire human organism, that can hardly be credited by those who have not seen the remarkable results that have followed its use. If the Sarsaparilla does not prove sufficiently laxative, take a few doses of Horsford's Vegetable Compound, and you will find it of great value to take these pills in connection with the Sarsaparilla for the first ten days. Then, as the Sarsaparilla begins to bring the body into a state of health, you will find that the Vegetable Compound will be of great service to you. Give them to your children, and you will find that they will be of great service to you. Give them to your children, and you will find that they will be of great service to you.

19. The novel and exceptional strength of its perfume are the peculiar fascinations of this luxurious article, which has acquired popularity unequalled by any Toilet Soap.

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the city. His excessive activity broke down a strong constitution, and he fell prematurely under a stroke of paralysis.

Some misapprehension has occurred by an article in a New York daily paper as to the health of Bishop Foster. He is in an unusually good physical condition despite of his late greatly increased labors through the sickness of his colleagues.

We hear very favorable accounts of the welcome of the new pastors in the churches in his vicinity. There is good promise of a happy and fruitful year before them.

Bishop Merrill has been passing a few days in this city — the guest of Dr. Rev. Dr. Bolton, in Charlestown. He preached an excellent sermon in Trinity M. E. Church on Sabbath morning. The Bishop seems to be in unusually good health.

We heartily congratulate our friends, Rev. and Mrs. A. B. Kendig, in reaching so happily the silver era of their domestic union. The only shadow over the hour was the semi-temporary, we trust — illness of Mr. Kendig. The bright sun of Sabbath, the 16th, shone upon the anniversary, and kind words and gifts from friends on the succeeding Monday gave a material significance to the occasion. We trust both the life and usefulness of our respected friends will be preserved until the triumphing grace of the Gospel is reached.

A noble gift, wisely devoted, is that of Mr. John F. Slater, of Norwich, Conn. He places in the hands of an admirable board of trustees, with ex-President Hayes at its head, the sum of \$1,000,000, the income of which is to be devoted to the education of colored people at the South. It is to have no sectarian bias, but to be used for the training of colored teachers and preachers. We trust the generous donor will live long to see the inestimable benefits resulting from his magnificent gift.

The Industrial School of the Hebrew Orphan Asylum, New York, prints, and issues a handsome pamphlet, the proceedings of meetings in New York and London, held to express sympathy with oppressed Jews in Russia. No national cause since the anti-slavery struggle has awakened more intense or wide-spread indignation than the present persecutions of the suffering children of Israel. The addresses in this memorial present the subject distinctly before the Christian world.

The serious professional charges which were since brought against Harvey J. Shepard, esq., having, by order of the court, been submitted to Commissioner Asa French, were every one of them reported as maintained by evidence. We are happy that what was evidently a malicious prosecution has so thoroughly shown to be unfounded. We congratulate Mr. Shepard on the result.

The New York Observer, in its last week's issue, has a remarkably appreciative and fraternal editorial upon the Methodist Church, occasioned by the reported business sessions of the spring Conferences. It remarks that no one can read these reports without admiring the vigor, wisdom and energy with which their work is accomplished. Of the appointments it remarks, "We recognize many of whom it may well said, 'the right man is in the right place!'"

We readily recognized the Christian Register, last week, among our exchanges. The beautiful four-page sheet has disappeared. In its place comes a sixteen-page quarto, bearing the same name, like the issue of ZION'S HERALD, for four or five years, since then. The great body of our subscribers were never satisfied with the paper in that form. The Register is still a very handsome paper. In its present form it is convenient for reading and binding. It is an elegantly edited sheet. We never fail to read it, and find much in every issue with which we certainly are not. We touch at the Christian circumference and divide at the central axis.

To the Members of the Vermont, Maine, and East Maine Conferences: —

DEAR BRETHREN: I fully expected to be with you, as usual, but a severe attack of pneumonia came on while attending the New Hampshire Conference. I have made provision for the work, and hope you will find it satisfactory. J. P. MAGEE, Agent.

We are sorry to be obliged to publish the above note from Bro. Magee. The report, as we go to press, from his physician, promises an early recovery.

Ex-President Hill discusses the questions of "Necessity and Indulgence." Theological Education is continued, recent foreign work noted, and a full chapter of current reviews closes a strong number. Published by Warren Draper, Andover.

Rev. Thomas W. Bishop has been appointed Registrar of Boston University. The work of the new officer is to secure the greatly-needed enlargement to the endowment of the institution. He has special adaptation for the work, and we trust will meet with hearty sympathy and co-operation from all the friends of higher education in this part of New England.

The telegraph announces the death, in Richmond, Va., on the 21st inst., of Rev. Dr. Leroy M. Lee, one of the best known of the ministers of the M. E. Church, South. He was long editor of the *Richmond Christian Advocate*, and author of a very full and interesting life of his honored and apostolic relative, Rev. Jesse Lee, the Methodist evangelist of New England. He was a man of fine abilities, of genial temper, and much versatility. When the General Conference was held in Boston, in 1852, we had the opportunity of forming a very pleasant personal acquaintance with Dr. Lee. He has been long an invalid, but abundantly sustained by the triumphing grace of the Gospel.

Capt. Cyrus Sturdivant, the gospel temperance advocate, who is speaking in different churches in Massachusetts and Rhode Island, says there is great need of more direct gospel effort to save men from the awful sin of intemperance, and that in proportion to the use of such a power, we are encouraged to hope for lasting and good results.

In a private note from Paris from J. E. Chase, M. D., the accomplished and much-loved physician of Haverhill, Mass., we are happy to learn that his health has been greatly improved by his year of rest from professional toil, and of interesting travel in Europe. He has passed the winter in the southern portion of the continent, spending weeks in the chief cities in the study of their architecture and art. His extended visit in Spain was specially interesting. He will soon be in London, his address being in the care of Baring Brothers & Co., 8 Bishopsgate Street, within, London C. His return will be heartily welcomed both by many old patients and friends.

#### THE METHODIST ORPHANAGE.

The following resolutions were adopted by the N. E. Conference at its late session: —

Resolved, J. That in our judgment there are proofs of interest in the fact that the time has arrived for this Conference to take steps in the way of providing for the establishment of a home for orphans and destitute children.

That an orphanage would open a door of great usefulness, enlist the sympathies, and furnish opportunity for the employment of talents of many of our people in a noble Christian cause.

That we recommend to the members of their church the propriety of contributing of their means for this purpose.

That the trustees be and are hereby authorized and requested to take charge of any amounts that may be contributed, and carefully lay out the same for the special object in connection with the sacred gift already presented by the Rawcliffe family.

These resolutions faintly express the great interest felt in the matter. No subject has elicited so much sympathy in its behalf, and it is to be hoped that the practical manifestation of interest in the churches will be as marked. May we have waiting for such an occasion, and now have the opportunity to show our love to the Saviour by their regard for His "little ones." The trustees of the Conference will cheerfully receive any contributions and carefully invest them. They may be forwarded to the undersigned, care of J. P. Magee, 38 Bromfield St., Boston, Mass.

In behalf of the trustees,  
S. CUSHING, Treasurer.

April 21, 1882.

To the Members of the Vermont, Maine, and East Maine Conferences: —

DEAR BRETHREN: I fully expected to be with you, as usual, but a severe attack of pneumonia came on while attending the New Hampshire Conference. I have made provision for the work, and hope you will find it satisfactory. J. P. MAGEE, Agent.

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#### NEW HAMPSHIRE CONFERENCE.

(Reported by REV. C. E. HALE.)

The 53d session of the New Hampshire Conference opened in the Haverhill St. Church, Lawrence, Mass., Wednesday A. M., April 19.

On the previous evening an interesting temperance anniversary was held. D. C. Babcock presided, and made one of the addresses. Prayer was offered by D. C. Knowles. Dr. Dorchester, of the New England Conference, who was announced to speak, not being able to be present, his place was well filled by Bishop Warren. An excellent impression was made by the address.

Bishop Warren called the Conference to order at 9 A. M., Wednesday. He was present in place of Bishop Foss, who was kept away by sickness. The Bishop read from Luke 10 & 2 Cor. 11: 12, announced the 79th hymn, which was sung, and offered an impressive prayer. The sacrament of the Lord's Supper was then celebrated, the Bishop being present. Rev. Charles E. Davis, made a very favorable impression in Natick last Sunday. W.

#### MAINE.

Farmington. — The people of our village have been greatly interested in a series of six lectures on "Church History" delivered alternate Sunday evenings at the Methodist vestry by Rev. C. F. Allen, D. D., the pastor. The subjects were, respectively: "St. Augustine," "Life and Times of Constantine the Great," "Wyckliffe," "Luther and the Reformation," "Arminius and the Arminians," "Cranmer and the Church of England." These lectures have been largely attended. It is needless to say that Dr. Allen is very popular with his society and the community; his rare scholarship and superior gifts as pastor and preacher could not make him otherwise. Again we are called to mourn the loss of one of our members — Capt. Louis Voter, an esteemed citizen and a sincere Christian — who died Thursday, April 13. His brother, Warren Voter, also a member of this church, died a few months since. L.

H. Copp was made supernumerary at his own request, on account of broken health. Bishop Merrill was introduced to the Conference.

Report was made through G. J. Judkins, that the Conference Missionary Society had placed certain bequests in the hands of the treasurer of the Conference trustees, the income of which would be used for missions in the Conference.

Dr. E. White was substituted for I. Ainsworth upon the statistical committee.

The presiding elders presented nominations for the standing committees, and they were approved by the Conference.

The presiding elders were chosen a committee upon Missions.

A. C. Costis was chosen first of the Conference board of stewards, and E. Scott first of the triers of appeals.

J. Pike was chosen a committee to consider a paper with reference to an Ecumenical Conference.

A special committee was chosen upon the question of Chinese immigration.

The Bishop submitted various papers, which were referred to appropriate committees.

A communication was presented by the Bishop from Bishop Foss with regard to John Hall, a candidate for local deacon's orders, and he was elected to these orders.

D. C. Knowles presented resolutions of sympathy for Bishop Foss, which were adopted.

A draft upon the Chartered Fund for \$300 was ordered; also a draft upon the Book Concern for \$178. The announcement that the draft upon the Book Concern had been received with applause.

[Concluded next week.]

The collection taken at the communion service was placed, by vote, in the hands of the Conference stewards.

Dr. Reid, missionary secretary, and Wm. Taylor, the missionary, were introduced to the Conference.

The presiding elders were instructed to appor-  
tions the Bishops' claim among the churches.

The hours of 8.30 and 11.45 were fixed for the opening and closing of the daily Conference sessions.

G. McLaughlin moved that the committee on Benevolent Money, after this year, shall furnish a receipt to each person from whom money is received and; the motion prevailed.

The 20th Question of the Minutes was called up, and G. J. Judkins, presiding elder of the Dover district, read his report. Two preachers had died — J. F. Adams and James Adams — and one preacher's wife, Mrs. E. C. Berry. Two preachers had been transferred to other Conferences — M. W. Prince to the East Main, and E. Bradford to the Northwest Wisconsin Conference. There had been revival interest in many places. At South Tamworth there had been some conversion. A Raymond new class had been formed, with 42 members. At Grace Church, Haverhill, about 35 had been received on probation, and at Wesley Church and in Dover at the same number. There had been considerable progress in Sunday-school work. The benevolent collections would compare favorably with those of last year. The camp-meeting at East Epping was quite successful as usual. Improvements upon church property had been made at Garden Street, Lawrence, where \$4,000 had been expended, at Hampton, where \$3,100 had been laid out, at Westbrook and at Derry. Church debts had been diminished at Milton Mills, Exeter and Amesbury.

The character of each preacher on Dover district was passed. By vote of Conference all reported missionary and Keen Church collections, the number of church members, number of conversions, and if all the benevolent collections had been taken.

The notices were given, and Conference closed with the benediction by the Bishop.

Boston, Bromfield Street. — The silver wedding of Rev. A. B. Kendig was celebrated on Monday evening of last week with special *éclat*. Presents useful and valuable, letters and speeches, made the occasion one of more than usual interest. Friends from near and far participated.

East Boston, Meridian Street. — Last Thursday evening this church gave Rev. L. B. Bates and family a cordial reception for the fifth year. A large company assembled in the vestries. Interesting exercises were held. Beautiful bouquets were presented to the pastor and wife, and a box of gold was given to Miss Myra L. Bates as a token of good-will from the society. On Sunday evening one of the largest congregations that ever filled the house was present, and God's gracious Spirit was manifested to save.

Lynn, South Street. — A new church, long needed, but never so much as now, is in serious contemplation. The present edifice is altogether too small for the necessities of the congregation. North or South Common Streets are prospected for the new site. Just the spot!

Somerville, Union Square. — A United and cordial welcome was extended to the new pastor, Rev. George Whitaker, at the prayer-meeting on Friday evening last. Two rose for prayers.

At 2.30, William Taylor, the renowned missionary, preached a sermon. He was introduced by R. L. Green, and spoke in his characteristic manner for an hour and a half.

The evangelist, E. Davies, followed the sermon with prayer.

The evening was given to J. M. Reid, D. L., who appeared in place of Dr. Fowler, detained by family affliction. The evening was very rainy, and the congregation was not large. The Doctor received an appreciative hearing. The introductory services were conducted by S. Holman and D. C. Knowles.

THURSDAY.

A prayer service of much interest was held, in charge of G. McLaughlin.

The Bishop called the Conference to order at 9 o'clock. The minutes of yesterday's session were read and approved.

It was voted that the statistical committee announce to-morrow morning the names of the preachers who had not handed in their statistics.

M. V. B. Knox gave a notice, calling a meeting of all desiring to pursue a post-Confidence course of study, for 1.30 p.m. M.

The 20th Session was resumed. Other preachers of the Dover district who were passed over yesterday reported, and their characters were passed.

M. T. Cliley, presiding elder of the Concord district, read his report. Two preachers had died — A. A. Caswell and C. B. M. Woodward; also two wives of preachers — Mrs. Baxter and Mrs. Currier. Improvements in church property had been made in a number of places. A new church-building was under way in Manchester, for which \$28,000 had been secured. A new mission church had been started in Manchester, whose prospects were very encouraging. The new society at Lake Village was quite flourishing. Church debts had been canceled at Lancaster, Bethlehem, Lacock, Tilton, and Baker Memorial Church, Concord. The two camp-meetings held on the district — at Weirs and Groveton — were successful. There had been more or less religious interest in a number of places, and quite extensive revivals at Gilmanston and Haverhill. The Seminary at Tilton was reported as very flourishing under the administration of S. E. Quimby.

The effective elders upon the district reported, and their characters were all passed.

Kelley, of the New England Conference, and Rev. Mr. Niedecker, of the First Baptist Church of Lawrence, were introduced.

O. H. Jasper, presiding elder of the Claremont district, read his report. On account of changes in population, some of the smaller churches were growing weaker, and some must die. There had been some revivals, the most extensive of which was at Nashua. One preacher's widow had died — Mrs. Dexter.

The camp-meetings at Claremont and Wilmot were occasions of interest and profit. Church improvements were noticed at Newport, Rindge, Henniker, North Cheshire

## The Family.

POOR LITTLE BLOSSOM.

BY MARGARET J. BIDWELL.

"Oh, dear! I've so tired and lonesome! I wonder why mamma don't come; She told me to sit up my b'ue eyes, And 'fore I waked up 'bed she come."

"She's said she's going to see g'mma; S'e lives by the river, so bright; I fink it's such a pretty place, And p'raps she won't turn home to-night."

"I dess I'm afraid to stay up here, Without any fire or light; But Dode's lighted the lamps up in heaven, See 'em, all twinkling and bright."

"I fink I'll go down and meet papa, I s'pose he has stopped at the store; It's a great pity store, full of bottles, Wish he wouldn't go there no more."

"Sometimes he is sick when he comes home, And he stumbles, and falls up the stair; And once, when he comed in the parlor, He kicked at my poor little chair."

"And mamma was all pale and frightened, And hugged me up close to her breast, And called me her poor little Blossom, And—desh I've forgot the rest."

"But I member that papa was angry, His face was so red and so wild, And I member he struck at poor mamma, And hurted his poor little child."

"But I loves him, and dess I do find him; P'raps he'll come home with me soon, And then it won't be dark and lonely Waiting for mamma to come."

Out into the night went the baby, The dear little Blossom so fair, With eyes that were blue as the morning And halo of golden brown hair.

Out into the night went the baby, Her little heart beating with fright, Till the tired feet reached the gin-palace, All radiant with music and light.

The little hand pushed the door open (Though her touch was as light as a breath), The little feet entered the portal That leads but to ruin and death.

Away down the long floor she pattered, The pretty blue eyes opened wide, Till she spied in a corner her papa, And the tiny feet paused at his side.

"O papa!" she cried, as she reached him, And her voice rippled out sweet and clear, "I thought if I comed I would find you, And I am so glad I is here."

"The lights are so pity, dear papa, And I think that the music's so sweet; But—I dess it's most supper-time, papa, For Blossom wants something to eat."

A moment the bleared eyes gazed wildly Down into the face sweet and fair, And then as the demon possessed him, He grasped at the back of a chair.

A moment—a second—"twas over, The work of the fiend was complete, And the poor little innocent Blossom Lay quivering and crushed at his feet.

Then, swift as the light, came his reason, And showed him the deed he had done; With a groan that a devil might pity, He knelt by the quivering form.

He pressed the pale face to his bosom, He lifted the fair, golden head; A moment the baby lip trembled, And poor little Blossom was dead!

Then in came the law so majestic, And said that for this he must die; That only a fiend or a madman Could have murdered a child in that way.

But the man who had sold him the poison That made him a demon of hell, Why—he should be loved and respected, Because he was licensed to sell.

He may rob you of friends and of money, Send you to perdition and woe, But so long as he profits for his license, The law must protect him, you know.

God pity the women and children Who are under the Juggernaut Rum, And hasten the day when against it Neither heart, voice, nor pen shall be dumb!

Dorchester, 1882.

## SOME DREADFULLY HERETICAL SUGGESTIONS.

BY JULIA HUNT MOREHOUSE.

Probably we ought to believe in the infallibility of our beloved "ism" as devoutly as did the young man who was being examined for a license to preach. He was asked who was the author of the Methodist Discipline. Promptly and solemnly he answered, "God."

While this answer, doubtless, is true as to the inspiration which led to the founding of our church, yet our methods and appliances are human, which is to say, fallible. These thoughts were freshly suggested by a quarterly meeting just attended.

Every devout worshiper must feel that our sacramental service, from the opening of the love-feast to the closing benediction, should be a unit, a cluster of pearls strung upon one central thread of thought—the sufferings and death of Jesus Christ, and what they mean to us. Toward this centralization of thought all recital of Christian experience, all singing, prayer and preaching, should distinctly tend. There should be no scattering of interest upon foreign topics. There should be the utmost quiet and solemnity, the souls of the worshippers amid the hush of the holy services finding time for contrition and communion.

But what is the fact with us as a church? Is it too much to say that if it were not for the waiting emblems upon the altar table we could scarcely tell oftentimes whether the sermon pointed? "The Cross and our relations to it"—surely, the field is broad enough. But if it compels

repetition, the church will not complain. We do not tire of hearing over and over again in simplest words the "old, old story." It is all we want—just what the old writers called "meditations," just a leading of our thought back over the details of Gethsemane and Calvary. But spare us showy sermons upon some far-away topic; to some of us they seem the barest sacrifice.

But suppose the sermon to have been all we could desire, helping us to realize that Christ is verily present at His table and leaving us in eagerness to meet Him there, then comes in at this most solemn moment "the quarterly collection for the support of the presiding elder." Now, we are of those who believe that collections are a part of our religion and verily a means of grace. But, brethren, "to everything there is a season." Pray, do put the collection at the beginning or close of the service, or, better still, on the Sunday previous, and thus save the unity of the service and the feelings of the presiding elder. We always pity the poor man when, after preaching his best, he sits down trying to look disinterested while his pay is collected.

Reading prayers at the communion—why then more than at other services? We have outgrown the wigs and gowns, and liturgy of the mother church—why cling to this little shred of ritualism? No wonder, in spite of the best efforts of both clergymen and people, that these petitions sound as devotionless as the multiplication table. One would think that after years of practice the book might be dispensed with in their performance, but it makes little difference. How grateful and refreshing the few words of real prayer that usually close the service! The soul realizes then how much it means to be "led in prayer."

Another suggestion: We venture it with humble temerity, knowing that it is opposed to the genius of Episcopalianism, which makes kneeling at the altar inseparable from its most sacred acts of worship. Is our mode of receiving the sacrament conducive to that concentration of thought upon which we have insisted? In a large church full of communicants, what a bee-hive scene is presented—a constant moving to and fro, a bit of anxiety lest we do not find room at the altar, and often an awkward waiting in the aisle or in some vacant seat, followed by return to our own place under the gaze of hundreds of eyes—this last a real ordeal to some timid people. We submit if this is not an uncalculated-for stirring-up of things. We do not have a moment of quiet during the whole service. Even while we are kneeling at the altar we must be talked to. Poor in spiritual resources indeed must be the heart that cannot find food for thought in those few sacred moments.

But if we must move forward to the communion, pray let all social distinctions vanish at the table of our Lord. Let the "official brethren" of the church come with the lowest and poorest, and not by themselves to a first table. From our sister denominations we might, if our egotism would allow us, learn some useful lessons. The spontaneous prayers, the seated congregation, the emblems passed amid the hush of utmost silence, are all suggestive of the admonition, "Let all things be done decently and in order."

One or two little customs which mar the harmony of our beautiful baptismal service might be easily corrected. The struggle with bonnet-ties and bonnet-pins by sister hands can all be avoided by ladies simply leaving their hats in their seats as they come forward. Then again: Unless the number of candidates is very large, it would seem that the pastor's acquaintance with them ought to enable him to retain their full names without the interruption caused by asking them just at the moment of administration.

We are glad to know that of late many pastors are adopting some system of doctrinal education during the months of probation, by distributing copies of our General Rules and Articles of Faith, or by lecturing upon them from time to time. How wise this is, will be seen from the fact that many persons have uttered an innocent falsehood in the dictated response "I do," when asked, "Do you believe in the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church?" They had as much knowledge of the creed of Confucius as of our twenty-seven Articles.

Another suggestion upon a different topic: Just at this season of the year our church papers are full of reports of revival work, and this is well so far as it goes. Necessarily, the only items furnished are the number of seekers and the number received on probation. Now, every one con-

versant with church work knows that neither of these represents the success of a revival. There is always a shrinkage larger in proportion, probably, in one of these remarkable works of grace than in quieter and smaller efforts. We always complain as we read these items, "Do, brother, send us a minority report by and by of the number you receive into full membership." So long as the tidal wave of revival work is highest in the winter, the true time to report results in the Methodist Church is in July and August. An old friend of ours writing to ZION'S HERALD recently from Brooklyn, says he has been having in his church what Dr. Buckley calls "as good as a revival," viz., a gathering-in of fruits. We hardly think that practical pastor, as well as successful editor, could have said that thing. He must have known that the fruition of harvest is better than the hope of seed-time. No phase of revival work brings such rare joy to a pastor's heart as the gathering of sheaves whose ripening he has watched through anxious months.

One thing more about these church items: Did you ever notice that they usually run somewhat in this way: "A remarkable work of God is in progress at Blankville. Over a hundred seekers have been at the altar, and the interest still increases. Rev. Dashaway Chromo is pastor." Why that name at the close? Who sends these notices usually? If it be a work of God, what matters it who is pastor? Allow one suggestion further: Suppose that hereafter when a pastor furnishes a little report of church work, he should word it thus: "A gracious work is in progress. So many have been converted, and the interest increases. John Jacob Jones is sexton."

## SNOWDROPS AND VIOLETS.

Give them a welcome, these flowers of hope, For they tell of a nearing spring.

Of sunny skies and of broad green fields, And woods where the birds shall sing.

The first of a host they smile on us,

As the others are on their way;

They shall come in troops that are numberless.

Until all the land is gay.

But none shall be dearer than violets.

And the little drops of white.

For they had the courage to come to us.

When the fog was thick as night.

Eager as love was their rapid growth,

And their faces serene as sweet,

Coming rolling into caressing hands.

Or rest in their homes at our feet.

They tell that which we long to know,

Of the earth and of the underworld,

And how in the silence and darkness there Such wonderful life is found.

How the buried seeds are alive for ay,

And how God the plants will raise

In bright, fresh beauty to bless the world

On the resurrection day.

They tell that which the Father makes

Is forgotten again by Him:

He gives the world

If the days are bright or dim.

He gives the food that His creatures need,

From man to the tiny flower,

And everything has a tale to tell

Of His care and mighty power.

And our hearts grow strong as we read the

lore

Of the little flowers of spring;

With the sun's warmth, hope dies down

When the days no brightness bring;

But the sight of the snowdrops and violets

Makes us forget the pain;

Winter is over, the generous sun

Is giving us joy again.

Violets long silent break forth in praise,

And our eyes look up to see

Through the cloudless beauty of azure skies

What the world's secret can be!

Shall not this spring-tide be as fair

As any spring of yore?

Our hearts have rest in the love of God,

And are happy evermore.

Marianne Farningham.

## UNCLE ISAAC'S TEST.

BY HELEN PEARSON BARNARD.

Late one afternoon in the fall, an old man was walking slowly along the streets of a large town. He was the picture of a poor gentleman, with his spotless linen, threadbare coat, old-fashioned hat and rusty leather bag. This ancient, shabby man was quite a character, as we shall see.

Fifty years ago he left his native place to seek his fortune. He was now returned, with wealth and a wish to help others less fortunate. His only brother and a cousin lived here, and he hoped to settle with one of them for the rest of his life. Which should it be? He knew that there is usually a warm welcome for the successful; and longing to know that they would still be glad to see him if dependent, this eccentric man hit upon a severe test of affection. He would magnify some slight losses till they thought his money was gone!

So, shabbily dressed, and suddenly sent-to—better ascertain their sentiments—Isaac Porter entered his native town.

He was soon attracted by a brilliantly-lighted mansion on a height, from which came strains of music. He asked who lived there of an old fellow who had overtaken him—a kindly, loquacious person, who apparently knew every one's private history.

"That's John Porter's house," he said; "there's a big time up there to-night—a 'reception' they call it. They've got together all the friends they could scare up, 'n' a brass band, to meet his brother Isaac."

"Ah!" said Isaac Porter.

"Ike, he's been goin' nigh fifty year, 'n' he's got rich. I never could get at the figgers," said his informant, apologetically, "but they say he couldn't spend his money in one life-time! He's a single man, is Ike; he's putty shaky on his pegs, liable to drop off any time. I calculate that's why John's in such a takin' to get him on here. Wal," warning with his subject, and unconscious that he was talking to Isaac himself,

he added, smacking his lips, "I expect the old chap'll cut up well."

"What?" asked Isaac, quivering with mingled feelings, "Were you speaking of butchering a hog, sir?"

"No, I mean Ike Porter. I expect he'll cut up well; 'n' John Porter 'll get the biggest slice!"

A look of pained disgust crossed Isaac's face. His desire to test his relatives was strengthened.

"There's John's kerridge now! It's been to the depot after Ike. Prob'ly he's a layin' back on them cushions, never dreamin' we're talkin' 'bout him! Thou art so near, 'n' yet so far" might come in to pay him.

Isaac thought it might, and left him abruptly. He was soon before his brother's door.

"Remember, Isaac, you're poor and deaf," he muttered as he pulled the bell.

"Think how 'well' you'd 'cut up,' and see who deserves 'the biggest slice!'"

The girl who opened the door directed him to the gentlemen's dressing-room.

"Hey?"

Isaac pitched his voice high, and inclined his ear slightly, like one hard of hearing.

"Perhaps you would like to put on your gloves, sir, before going up?"

Several ladies were ascending a broad staircase, in an arch of which a quartette of two violins, a cornet and bass-viol were stationed.

"Where'll I find John?" asked Isaac then, as the girl looked at him doubtfully.

"John?"

"Well, Mr. Porter," began John's wife, measuring Isaac with cool disdain,

"what will you do with me?"

"I must say, Isaac, it seems as if you were born to ill-luck."

"Hey?"

"Born to ill-luck!" roared John, adding, "His deafness would wear us out in a week."

"Pluck? Ah, yes," Isaac nodded, adding with sudden and terrible sarcasm, "born to pluck!" That comes in well, Thanksgiving time! The fowl are born to pluck; the butcher to pluck them; we assist in the final plucking, then turn about and pluck each other, and so, perhaps, feather our own nest from somebody else. What does my pretty niece say to my conundrum? Is it reasonable?"

Rose could not reply. They looked from one another only too certain that his meaning was "seasonable!" Isaac rubbed his hands, softly chuckling. He then said:

"I guess I'll step over and see cousin Asa. You said, John, that he lived near when you wrote me to come and spend the rest of my days in the bosom of your family—your wife Eleanor and daughter Rose," transfixing them with a strange glance, "to minister to me."

Isaac's uplifted eyes met the sneer on her beautiful face, and in the florid gentleness just behind he recognized his brother. That sneer revived his courage; he went up to meet them with wonderful composure, although several others had joined in their silent scrutiny.

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## THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 25.

The Providence Tool Company has suspended, with liabilities of over half a million.

A sharp earthquake shock was felt at Hopkinton, N. H., yesterday.

The upper mill of the Pacific Company at Lawrence will be closed for six months, thus throwing 2,500 operatives out of employment.

Three thousand immigrants arrived in New York on Sunday and three thousand yesterday.

The British government has extended the respite of Dr. Lamson, the condemned murderer, until the 28th inst.

The American "suspects" now in English prisons have been offered their liberty if they will leave the country, but this they decline to do. Minister Lowell has demanded their release or a speedy trial.

The Ford brothers, who killed the notorious Jesse James, pleaded guilty yesterday, and were sentenced to be hanged. Subsequently Governor Crittenden granted them an unconditional pardon.

The Senate was engaged yesterday in discussing the bill for deepening the canals and improving the navigation of the Mississippi and Missouri rivers. In the House a proposition to hold night sessions for the consideration of naval bills was defeated. On motion of Mr. Page, the rules were suspended, and his anti-Chinese bill (with a ten-year period of suspension of immigration) was passed by a vote of 201 to 37. During the session eighty-three bills and resolutions were introduced.

Wednesday, April 19.

General William Sutton died in Peabody, Mass., yesterday morning, aged eighty-one years.

A report is received from Irkutsk, Siberia, that the U. S. steamer Rodgers has been burned and sunk in the Arctic regions; the officers and crew, however, are safe.

A Dublin disputant says that not a single person having the slightest claim to American citizenship is now confined in any Irish prison.

The Farragut House and the two cottages adjoining at Rye Beach, N. H., were destroyed by fire yesterday; loss \$50,000.

Thirty-five persons were killed by an explosion in a colliery, at Sunderland, England, yesterday.

The expense of administering the Irish land act has already cost the British government £90,000.

In the Senate yesterday a message was read from the President recommending an appropriation of \$1,010,000 for closing existing gaps in Mississippi levees, in addition to a like sum already estimated for. A message was also received on the subject of the circular invitation for a general congress extended to all the independent countries of North and South America to be held in Washington on the 22d of November next, to discuss methods of preventing war. The debate on the Mississippi and Missouri rivers' improvement was continued. The Agricultural Appropriation bill was passed. The session of the House was devoted chiefly to the consideration of the Utah contested election case. A bill was passed to regulate the carrying of passengers by sea.

Thursday, April 20.

Nearly 6,400 immigrants arrived in New York on Tuesday, and 1,400 arrived at Baltimore yesterday.

MacLean, the assailant of Queen Victoria, has been found not guilty on the ground of insanity.

A reward of \$500 has been offered for the apprehension of Captain Howgate, who escaped from the custody of Marshal Henry last week.

The project of M. De Lesseps for flooding the desert of Sahara has been approved by the French cabinet council.

A terrific cyclone swept over Brownsville, Missouri, on Monday night, demolishing several buildings in the business portion of the town, killing seven persons and injuring between twenty and thirty more.

The Senate was engaged yesterday in discussing the bill for improving the Mississippi and Missouri rivers. Mr. Miller of California reported an anti-Chinese Immigration bill, and a bill was passed providing for an accurate determination of the boundary line between Mexico and the United States. Majority and minority reports on the expense attending the illness and death of President Garfield were submitted in the House. The debate on the Utah contested election case was concluded, resulting in the exclusion of both Cannon and Campbell from a seat in the House.

Friday, April 21.

Darwin, the eminent English scientist, is dead.

The Midland Railway of North Carolina has been mortgaged to Boston capitalists.

The Dartmouth College trustees have put on record an expression of confidence in President Bartlett.

The consideration of the nomination of Col. Worthington as collector of the port of Boston has been postponed one week.

Saturday, April 22.

Fitz-John Porter has sent a new petition to the cabinet for relief from his sentence of the court-martial before which he was tried.

Nearly 15,000 immigrants left Hamburg last month, nearly all of them for the United States.

Hallet Kilborn obtained a verdict of \$100,000 damages yesterday in his suit against ex-Sergeant-at-Arms Thompson of the House of Representatives, for arrest and imprisonment against his will at Washington in 1876.

The Arctic steamer Rodgers was burned on the 1st of January, the officers and crew are all well, and provisions enough for three months were saved from the burning vessel. The steamer Corwin was yesterday ordered to proceed at once to Cape Serdze and bring home Lieutenant Harry's party.

Monday, April 24.

John Owen, the life-long friend and literary companion of the poet Longfellow, died in Cambridge on Saturday.

The Sunday law was generally observed in the chief cities of Ohio yesterday, nearly all of the liquor saloons being closed.

Sixty buildings were burned in De Pere, Wisconsin, yesterday, the loss aggregating \$15,000.

There was a snowstorm in Washington yesterday, and at one time the snow was two inches deep in the streets.

Five squares of buildings were burned at Lake City, Minnesota, on Saturday, the loss amounting to \$100,000.

The American Electric Light Company of Massachusetts has collapsed; charges of fraud are made.

Congratulatory messages were exchanged on Saturday between Emperor William and President Arthur over the new direct cable between Germany and the United States.

A cyclone swept over Monticello, Louisiana, on Saturday, almost obliterating the town; only three buildings were left standing, ten persons were killed instantly, and between fifteen and twenty were seriously injured.

The House of Representatives spent the whole of Saturday's session in considering the bill transferring a certain class of claims from Congress to the court of claims. A motion to recommit the bill to the Judiciary Committee failed for lack of a quorum.

## LETTER FROM WASHINGTON.

Bishop Andrews has spent two Sabbaths recently in this city. April 2 he preached at the Foundry Church, and the Sabbath preceding at the Metropolitan, much to the satisfaction of his hearers on both occasions. The good Bishop is not only able but willing to work, as his labors abundantly prove. He has preached in most of our churches here, and in some of them several times since his residence among us, and never without leaving a decided impression.

Though not near so large in its clerical force as some others, the Indian Bureau, which is a part of the Department of the Interior, is one of the most important branches of the government, not merely because of the large amount of money annually disbursed by it, but especially because of the important interests committed to its care in behalf of the Indian tribes. It is because of the large amount of money which annually passes through its hands—between five and six millions of dollars to fulfill treaty stipulations with the Indians—that it has always been the object of attack by outsiders and speculators, who are ever on the alert to seize upon that which justly and properly belongs to the much-abused and oppressed Indians. Hence the importance of having the right kind of a man in charge of this Bureau. That the present Commissioner, Hon. Hiram Price, is one of the very best who has ever had charge of the office, is universally conceded by all honest men of all parties. He is a man of unimpeachable and incorruptible integrity, a man of tried and acknowledged ability, and a real and true friend of the Indian as well as of the government and the rights of the people.

To displace such a man and officer merely to give place to some one else would be, in our opinion, a calamity as well as a real mistake; and we sincerely trust that the President and the new Secretary of the Interior will recognize the importance of retaining Mr. Price in his present position. He has shown himself well qualified for the place, is a man of indefatigable industry, and has given universal satisfaction to all right-minded people of every class; especially to the various religious denominations of the country who are so deeply interested in the successful management of the affairs of this department of the government and the welfare of the Indian tribes.

## EAST MAINE.

Union.—We came to this old field of labor under somewhat embarrassing circumstances, but old friends and new gave us a cordial reception, and soon united with us in various departments of labor for the promotion of the cause. Some prosperity, both spiritual and financial, has been enjoyed during the year. We have baptized nine recent converts, received thirteen into the church in full—the result of last year's revival—and ten have joined on probation. Five classes meet quite regularly. The Sunday-school and congregation are very fair for a country charge, the Sunday-school numbering from 75 to 100. Some repairs on the church and parsonage costing about \$300 have been made, and the debt of \$300 or more on the chapel has been paid during the year. General peace and harmony prevail. The people have treated us with uniform kindness in our protracted affliction, and the spirit of revival is increasing. Several are now seeking the Lord.

S. H. BEALE.

## VERMONT.

Newport.—At the recent fourth quarterly conference, the pastor, Rev. H. F. Austin, reported the church debt of over \$1,400, that has been so long a source of embarrassment and anxiety to the society, as all provided for by reliable subscriptions and promised aid from the church treasurers. During these three years' pastorate just closing, repairs on the church in this village have been made to the amount nearly of \$400; all these repairs having been paid for by funds collected in good part during this pastorate. In these three years there has been a net gain of over sixty per cent. in the membership of the church in this village. The quarterly conference unanimously adopted resolutions of grateful appreciation of the services of the pastor.

When this letter appears in print, we shall be gathered at our Conference in the beautiful mountain town of Ludlow. Some interests of grave moment will come before the Conference for discussion and adjustment; and none of more vital importance than those of the Seminary at Montpelier. We hope some scheme may be inaugurated that shall put the school in a position above all embarrassment. It is having a generous patronage, and, with its debts paid, would be an honor to Methodism and good advantage every way.

In the Senate yesterday, the Mississippi River Improvement bill was further discussed. In the House the bill providing for the transfer of all claims before Congress to the court of claims for a judicial ascertainment of the facts was discussed at length. An evening session was held for the consideration of pension bills.

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charge all the year. Nearly, if not quite, one hundred additions have been made to the church; and the converts, almost without exception, are proving "worthy of the vocation" to which they have been "called." Of course, the charge earnestly desires the continuance of the labors of their present useful pastor.

Brother Church Tabor, presiding elder, attended the last quarterly meeting at Randolph, which was one of the best held there for a long time. A correspondent says: "Brother Tabor gave one of his best sermons, much to the interest and profit of our people." The same correspondent speaks most appreciatively of Brother H. F. Forrest's services as pastor. A good religious interest prevails, and quite a number of the students at the Normal School have cast their lot with God's people, and have become active and efficient workers for the Master. The most pleasant relations exist between the Congregationalists and Methodists.

The year at Marshfield has been a marked success. The congregations have steadily increased until there are no more pews to let, though frequent inquiry is made by those desiring them. The Sunday-school is greatly enlarged in numbers, and some books have been added to the library. The services commemorative of the Saviour's crucifixion and resurrection were very appropriate and interesting. Several persons have been converted during the year and added to the church. The return of Brother C. H. Farnsworth is universally desired.

A pleasant and successful year is closing at Springfield, where the quarterly conference unanimously requested the reappointment of Brother A. L. Cooke to the pastorate.

Last Saturday was a "high day" at St. Albans Bay. The new church, which was commenced six years ago, has just been completed, through the persistent efforts of the earnest pastor, Brother G. F. Arms, and was dedicated that day to the service of the Lord, Brother M. Hubard, of Burlington, preaching the sermon. The building is a handsome one of brick, with a commodious vestry below and a large audience-room above, well lighted and furnished with brown ash and black walnut. It has a tower with bell. Furnaces are to be put in, and the young ladies are making preparations to raise money for a large organ. The people have done well in the face of many difficulties, and deserve much praise for their perseverance; and the pastor especially is to be congratulated upon the completion of this enterprise, and the fact that the bills are all paid.

We believe the year now closing has been among the most successful years in the history of our Conference. Last Conference the servants of the Lord went "forth weeping, bearing precious seed," and they return already "bearing sheaves with them." "Glory be to the Father, and to the Son, and to the Holy Ghost!" H. A. S.

With pleasure we call the attention of our readers to the advertisement of Messrs. Bradford &amp; Anthony, on the fifth page of this paper. They are offering Engstrom's Swedish Razors at very reasonable rates. These razors have won a high reputation, and are considered among the best manufactured in the world. Every man is fully warranted, and the purchaser can feel that he has a warrant that means something, when coming from a reliable firm, like Messrs. Bradford &amp; Anthony.

OUT OF THE FLAMES.—N. Tibbals &amp; Sons, Books and Stationery, now at 124 Nassau Street, New York, will commence their opening week with many attractions, among them 100 Webster's Unabridged Dictionaries, new edition to exchange for the old edition; 200 Lange on Matthew; 400 Double Testaments. Send for particulars or come. An immense stock of elegant Children's Books, Teacher's Family and Pulpit Bibles, Sunday-school Books and Theology, all marvelously low. Fancy Stationery and Writing Desks.

No trouble to swallow Dr. Pierce's "Pellets" (the original "little liver pills") and no pain or griping. Cure sick or bilious headache, sour stomach, and cleanse the system and bowels. 25 cents a vial.

Poor digestion frequently causes trouble which is all impossible when "Wheat Bitters" are used.

SIX LARGE FLOORS, amply lighted, display the immense stock of fine carpetings offered by Joel Goldthwait &amp; Co., 169 Washington Street.

Miasma poisons the blood, promoting the "Chills," "Malaria" "Shakes." A sure antidote and preventive is "Wheat Bitters."

ANOTHER INVOICE of Daghestan rugs just received by John H. Pray, Sons &amp; Co.

Delicate females find Malt Bitters nourishing, strengthening and purifying.

VEGETINE is composed of the best vegetable ingredients the dispensary of Nature furnishes.

## CHURCH REGISTER.

HERALD CALENDAR.

Meeting for the Promotion of Holiness in Wesley Hall, each Monday, at 2:30 p.m.

CONFERENCE, PLACE, TIME. BISHOP.

Vermont, Ludlow, Vt., April 26; Merrill,

Maine, Augusta, Me., April 26; Foss

East Maine, Waldboro, Me., May 4.

FOOT.

EAST MAINE CONFERENCE—RAILROAD

NOTICE.—Excursion tickets to the Conference at Waldboro' as follows, viz.: Tickets for one fare, good for fifteen days, will be sold April 29 and May 1 and 2 at 2 p.m. at the Hotel Union and North American, R. E. and Bangor &amp; Piscataquis, etc., and at Bangor. Tickets for one fare, good for ten days, will be sold at all stations on the Maine Central R. R. to Bath; excepting where the fare is three dollars and over, tickets will be sold for round trip for three dollars. Also, on the Knox &amp; Lincoln R. R. to Lincoln, tickets will be sold at the Conference at Waldboro' to those who pass over to Bangor. Tickets for one fare, good for ten days, will be sold at all stations on the Portland &amp; Bangor Steamship Line. And we expect the same rate on the Portland, Bangor &amp; Machias Steamship Line.

G. N. ELDRIDGE, Com.

POST-OFFICE ADDRESS.

Rev. W. H. Stetson, 25 Bacon St., Providence, R. I.

Are now opening Fine Carpets of the best Foreign and Domestic makes, which are well worthy the examination of ladies. They are in great variety of colors and most desirable patterns, and will be sold

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